Volume LXXVIII CHICAGO, February 15, 1917 Number 24

# UNITY

Freedom, Fellowship and Character in Religion

Official Organ of the Congress of Religion

"The One remains, the many change and pass;
Heaven's light forever shines, Earth's shadows fly;
Life, like a dome of many-coloured glass,
Stains the white radiance of Eternity,
Until Death tramples it to fragments.
That Light whose smile kindles the Universe
That Beauty in which all things work and move,
That Benediction, which the eclipsing curse
Of birth can quench not, that maintaining Love
Which through the web of being blindly wove
By man and beast and earth and air and sea,
Burns bright or dim, as each are mirrors of
The fire for which all thirst, now beams on me,
Consuming the last clouds of cold mortality."

—*From Shelley's "Adonais"*

*Quoted in John Haynes Holmes' new book "Religion for Today"*

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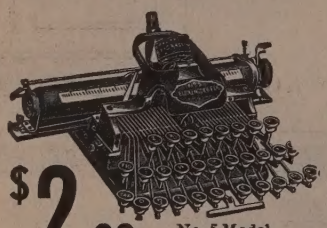

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# UNITY

"HE HATH MADE OF ONE ALL NATIONS OF MEN"

Vol. LXXVIII THURSDAY, FEBRUARY 15, 1917. Number 24.

**The spirit only can teach, not any profane man, not any sensual, not any liar, not any slave can teach, but only he can give, who has; he only can create, who is.**

—*Emerson.*

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The *Literay Digest* celebrates Lincoln's birthday with an interesting study of recent Lincoln Statues. Mr. Barnard and Berglum are the ones whose efforts are under discussion.

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"Henry Ford's Own Story," written by Rose Wilder Lane, and published by Ellis O. Jones, traces the life of this remarkable man from farm to factory, from between the handles of the plow to the greatest mechanical triumph of the age. The story stops short of the Peace Ship episode, but it is an admirable introduction thereto.

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*The Public* pithily says: "It is one thing to refuse to have further dealings with one who refuses to behave properly; it's another thing to fight with him." This is a judicious word to keep in mind these days. Alas the militant press may find itself over successful in bringing on the debauch of murder for want of proper discrimination.

---

We have several times called attention to the survey of Springfield, Illinois, under the auspices of the Russell Sage Foundation. *The Survey* of February 3rd gives a large part of its space to a description of this survey, under the title, "In Lincoln's Home Town." It is a thought-provoking study which we commend to the ardent devotees of preparedness. It may help make citizens and a properly made citizen is already promising material for a soldier.

---

The United States is supposed to have a strong provocation for violent rebuke to the power that caused the death of an American negro in the employ of an English coal ship on the high seas, while another negro, born in Chicago, who has distinguished himself in high school, university and medical school, having received the highest honors on all these lines, is ruthlessly denied the legitimate fruit of his scholarship and is thrown aside in spite of the law, by genteel prejudices, simply because there is a tinge of color in his complexion. It is hard to be a consistent patriot, is it not?

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Precipitancy versus deliberation seems to be the difference between the philosophy of peace and that of war. The President "severed relations" and then went to Congress. There is doubtless precedent for it, but is not such a precedent one to be honored in the breaking? Don't be in such a hurry if you would remain in the council chambers of the Most High, for a thousand years in his sight are but as yesterday. Perhaps in the realms of silence, where the still small voice may be heard, the councils of the Almighty are most audible. Let us be patient lest we be called to regret at our leisure the steps taken in haste. Why so hot, my little man?

---

We commend the editorial judgment that published, in the issue of February 7th of *The Public,* Schauffler's "Scum o' the Earth," with fine display. It is a timely comment upon that congressional bitterness, and, as we believe, woodenheadedness, that has passed the literacy test on immigration over the head of the President's veto. Cleveland, Taft and Wilson all preserved the fine poise and academic judgment implied, to our thinking, in a veto of this superficial and altogether vicious test. The new law will let in the scoundrel and the scapegrace, and shut out thousands of honest, hard-working aspirants for the better things which a republic has to give. But a desire to know is better than complacent deceit any day. A man who has got a purpose to learn how to write his name is worth much more to the Republic than the man who is an expert at forgery.

---

Is it possible that the United States is waiting in awful suspense for some one "overt act"? Some one more indignity to life and property, contrary to the alleged code of international honor, may decide our government to send forth thousands of young lives to be slaughtered, if need be, millions and millions of property to be scuttled and sent to the bottom, should the exigencies of war so decree, because some one life is

destroyed or some one boat is sunk by a power that has been staining the sea with human blood for over two years, giving and receiving the cruel challenge of battle from allied forces who also have been shedding oceans of blood with munitions manufactured under "our Flag" and transported under the same "neutral" banner. If we have borne so much and so long, can we not bear a little more? If we believe the papers, in their interpretation the sudden flaunting of flags is for "Honor's" sake. Oh, Honor! How hast thou been bedraggled, how thy fair name has been used to cover dishonorable deeds. Patience and an appeal to reason, and above all, deliberation and time to think is the real call upon real patriots in these days. If this flood of flags means a readiness to wade into the fight "at the drop of the hat," then it is the part of the truly patriotic citizen to furl his flag, or, if it is displayed at all, to fly it at half mast in grief over a lost sanity, a menaced honor.

## Reviving Religion

We offer no apology to our readers for giving over the columns of this issue of UNITY to a report of the six meetings held at the Lincoln Centre last week; the three afternoon meetings of free discussion and spontaneous inquiry, the evening meetings for the studied delivery by one man, followed with a period of question and answer. The meetings were called under the auspices of the Unitarian Churches of Chicago, and All Souls Church in the Abraham Lincoln Centre served as host.

The distractions of a great city, inhospitable weather, and the intense anxieties of war and rumors of war all militated against the meetings, but notwithstanding all these the attendance was encouragingly good. Perhaps eighteen or twenty ministers took part in the discussions. Church representatives from Alton, Oak Park, Joliet, Elgin, Geneseo, Champaign and Hinsdale, Illinois; Grand Rapids and Detroit, Michigan; Huntington, Indiana; Memphis, Tennessee, were present. Presbyterian, Baptist, Christian (Disciples), Congregationalist, Universalist, Unitarian and Independent ministers took part in the discussion. Of course the strong personality of John Haynes Holmes with his constructive push in the interest of radical ideas and ideals, shot through and through with sympathetic, constructive and devout spirit, was the central magnet, but there was beyond that an unquestioned interest in the topics, and a manifest disposition on behalf of the busy Chicago people to consider the questions of the spiritual life. They were united in the attempt to bring religion down to date, not simply as an equipment of the individual soul, but religion in its co-operative form, as the church. These problems were discussed with absolute freedom; as is usual, at least in an assembly of would-be liberal ministers, there was any amount of frank criticism. Perhaps it might be called fault-finding with the existing church and the attendant limitation of the minister's work and method, but beyond and behind it all was manifest an almost unanimous recognition of the fact that some form of institutional religion is the demand of civilization, and the church is to stay and to grow.

We will not try to interpret or enlarge upon the work of our reporters and so we leave the meetings in their hands, only hinting in conclusion at the unspoken and unwritten good fellowship, the noble feeling and the good time, and, incidentally, the good dinner so freely provided by the women of All Souls Church and so graciously served by the residents of the Abraham Lincoln Centre. All these forces combined to make last week a memorable one—another red letter day in the history of Lincoln Centre and in the life of All Souls Church.

Why not have more such meetings? Why should not the outlying churches who are languishing from sheer loneliness, ring the bell, throw open the doors and invite a feast of reason and a flow of soul on high lines?

### ARBITRATION VERSUS WAR

Seven nations of the world can when they please
  Pronounce the word that puts an end to wars;
Seven christian nations, with the utmost ease
  Can wrench the sceptre from the war god "Mars."
And yet these seven nations keep praying ever more,
  "Send peace in our time O most gracious Lord,
And let thy Kingdom Come"—while by the score
  They build big battleships with one accord.
If these proud boastful realms of Christendom
  Would speak but this one word, "Let there be peace"
No hostile hordes combined of hearthendom
  Would dare to cross the intervening seas
With villainous intent, or fire a gun
  Against the mandate of these christian powers,
Or seize a foot of ground beneath the sun
  Which rightfully we christians claim as ours.
Yet (after a fashion) we demurely pray
  That all the nations of the earth may be
Control'd and guided at no distant day
  By our concept of Christianity.
But this our Sunday:—through the work day week
  We plan and toil with most amazing skill
Constructing rifle guns that will not kick
  Whose special function is to maim and kill.
Such christianity, like other guilds
  Is largely used for mens' convenience;
When it best serves the schemes ambition builds
  We bend the knee and give it countenance;
But when it seeks to cross our purposes
  Then we decline to do it reverence:
Yea while its sacred doctrines we profess
  We say to it sweet spirit "Get thee hence."

*Monroe, Wis.* —*Joseph Ward.*

## Lincoln Centre Revival Meetings

**February 7, 8, 9, 1917**

Reported by
Mrs. Annie Laurie Kelly and Mrs. Susan Quackenbush

### *Evening Meetings*

**Abstracts from Addresses by John Haynes Holmes**

WEDNESDAY NIGHT

### THE RELIGION OF TOMORROW.

The religion of tomorrow must show some connection with the religion of today and the religion of yesterday. God is one through all the ages, a constant quantity, and Religion is the endeavor of the human soul to get into some kind of relation with God, as well as an effort to establish a moral life, charity, peace and justice. Hence all religion in all periods and places of the world has been one, as a great river is one from its source to its mouth. But, though religion is one, religions are many, and different, just as the stream differs widely in its character as it passes through narrow or wide channels, over sandy or rocky beds. Religions have differed with the character of the people, with the conditions of their lives, and have changed as these conditions changed.

No age has brought such great and rapid changes as our age. As President Eliot has said, in his own lifetime he has witnessed the sailing of the Beagle, the first evolutionary papers of Spencer, the beginnings of Biblical criticism, the John Stuart Mill doctrines of political economy, the abolition of slavery. Our religious life should be re-made in accordance with these changes in politics, science, economy and industry. The most fatal indictment of our religions is that they have not been fundamentally re-made on this basis. This reconstruction still remains to be done.

The first characteristic of a religion that will hold the allegiance of the men and women of tomorrow is that it must reflect this new age, and, unlike the religion of today and of yesterday, it must be a scientific religion, for our age is essentially a scientific one. The facts of science must be accepted. The early battle between science and religion was one concerning the facts of human life. These facts, as asserted by the church on the basis of tradition, and by science on the basis of investigation, met at no single point. The difference was one of attitude—whether the book of revelation is a closed book or an open one, whether all truth has been finally revealed to man, or whether revelation is a growing thing; it was also a difference of attitude regarding the being of God—whether he was from all time a being of utmost perfection, or whether God should be regarded as himself yet imperfect, his being still undergoing the divine process of growth.

The battle is over between science and religion—the last trench long ago was taken over by science. Religion must accept the conclusions of the laboratory or disappear entirely, for the spirit of our age is one of science. The religion of tomorrow will abandon its attitude of final assertion, will retain a reverent agnosticism, will attain the spirit of science which faces the eternal verities in quiet, sober, humble mood, asking questions and waiting for the answers.

The second essential of the religion of tomorrow will be a glorifying acceptance of the ethical sentiment—it will be predominantly ethical. It will not be concerned with creed or ceremonial—these are already going, retained only as matters of expediency or estheticism. The masses are confronted by ethical problems to which they are seeking answers. Religion must give these answers. To the masses the church bears the stigma of contempt because it fails to do the things it ought and does the things it ought not. The church must formulate an ethical idealism—not rules and regulations—but broad, sweeping principles of moral life. For this the masses are groping. The only thing, in addition to his genius for organization, which makes possible the performance of the Reverend—or Irreverent—Billy Sunday, in spite of his unspeakably crass vulgarity, his dissemination of ignorance, and of a crude, cruel and untrue theology, is his insistence on the ethical note. This note is the only new one in his revivalism. He tells them that even after they have been converted and have "come to Jesus," they will still go to hell if they get drunk, live lives of sensuality, or fail to pay their debts.

But just as his performance is an illustration of one thing that must be a part of the religion of tomorrow, namely, the ethical note, so the major portion of his work is a formidable example of what can never be a part of that religion—his absolute contempt for an ignorance of *social* ethics. In an age fired as by a blazing light with social enthusiasm, Billy Sunday is totally ignorant of the existence of the social spirit. The whole tendency of his work is to put an extinguisher on the spirit of social revolution. They told me that in Philadelphia he put seventy-five saloons out of business. Granted, but he also put 120 trades unions out of business.

Ethics is fundamentally social, not individual. We are suffering from individualism. The religion of tomorrow will stand for the complete discrediting of that individualism which was the glory of the 19th and will be the shame of the 20th century. The whole cult of individualism, individual initiative, individual ambition, individual achievement, must go. This blind worship of individualism and the interpretation of religion and ethics on an individual basis still remains a part of ninety-nine out of a hundred of all churches, even our liberal churches. Even liberals do not begin to catch the vision of the social passion or recognize the elements of the social spirit—the only religion that the great masses of people know anything about.

We have interpreted ethics to mean the character of the individual, standing all alone, like a statue in a museum that has been newly washed and is spick and span from head to toe. We have ignored the great, strong, beautiful, seething mass of the agonizing, struggling toilers, the miners, the peasants, the factory men, all the workers, out of which has come all that is worth while, all that is permanent in our civilization. The great souls of every age have caught the vision of this great ideal, as Jesus of Nazareth caught it. No one can be saved alone. If it were possible for one to be save alone and to rejoice in that fact, his very rejoicing would damn him beyond all the rest.

The environmental theory of salvation must enter into religion. If you are to save people scientifically, ethically, your effort must be directed, not toward the individual, but toward the environment which con-

stitutes his life. It is of no use to save the souls of the millions in the New York slums unless you wipe out the tenements, the poverty, the factories, the miserable little rooms in which they sleep. By this I do not mean to build a few model tenements. I mean we should turn these things right upside down so that the people who work ten or twelve hours a day should have money enough to live under the conditions which you and I regard as commonplace. In one month, in the Borough of Manhattan alone, one thousand boys and girls come before the court. Will schools, Sunday schools, two weeks in the country learning what the daisies look like, help those children? Not materially. They must have homes, not tenements; playgrounds, not the gutter; food and milk and care.

The religion of tomorrow will not be concerned with the reform of John and Mary, nor even with social reform, but with social *revolution*, social *reconstruction*. I mean the dispossessing of those who have what they ought not to have, and the giving to those who do not have what belongs to them—I mean the rebuilding of the whole social fabric. We must reintegrate men and women as individuals who shall be parts of this great structure, shall function not alone but as the cells of the body function. This is the only work worth while—a rebuilding of society, the doing away with what we have and putting something better into its place.

The religion of tomorrow, then, is the science of ethical idealism, interpreted in terms of social reconstruction.

What kind of church will be needed to represent this religion? It will be different from any church past or present. It will not be a neighborhood parish, a private possession, where a few people exercise their private emotion and individual ideals. The basis for this kind of church was the neighborhood groups of similar interests, beliefs and ideals, a basis which no longer exists in our cities but is merged in the community. The church must be a *community* church, a community organization. The private chapel for the private business of private soul salvation must give way to a community institution dedicated to the common work of *social* salvation, social reconstruction.

It must have, first, a great pulpit to speak to the community; second, a great work shop manned from top to bottom with a paid staff of experts; third, a shrine for prayer and praise, open day and night, where everybody may find a common altar to a common God, and worship in the spirit of our common humanity. There will be a new type of individual integrated in this new type of society, with new dreams in the mind, new powers in the heart, new labor in the hands. It will be what Jesus called the kingdom of God, what he would now call, if he were here, the democracy of man, not to cultivate individual souls, but to do the business of the world.

---

At the close of Mr. Holmes' address the meeting was thrown open and the audience invited to ask questions. In regard to a modification of the present curricula of our divinity schools to enable them to meet this new religion, Mr. Holmes suggested materially shortening the time spent upon Church History and the intensive study of the Old and New Testament, with perhaps the elimination of the study of Greek and Hebrew and theology, and the devotion of the time thus saved to such subjects as sociology, pedagogy, economics, psychology. He fails, for example, to find of practical use to him in his work in a New York Church the year's time he spent upon the history of the isms and schisms that filled the period from the death of Jesus to the year 375 A. D.

Another questioner wanted to know whether the minister who catches this vision should found a new church or stay in the old one. This, Mr. Holmes believed, would depend upon the individual and the circumstances. Some men, as for example his friend Rabbi Wise of New York, might find it best to leave the church they are in and found a new organization on a perfectly democratic basis. Others, as in his own case, might find it most effective to stay in the church with which they were connected and do all that they could to bring that organization up to this standard.

On the matter of altruism, Mr. Holmes said:

"Altruism does not express at all what I mean by social reconstruction. This idea of serving the other fellow is based upon the idea that you are some kind of superior individual. We have got a society based upon a false, a narrow principle. There is competition and antagonism. We have got to find out the results, the working out of the spirit which has been builded into our system of capitalism, and we have got to see that the great majority of men and women are men and women who are paying the price of this capitalistic system which is serving the interests of the favored few, among which group belong you and myself. Now, in the great democracy, we have got to get out into the world and ask the great masses of the people what they want—and they know what they want—and then give our lives to the business of helping those people to get what they want. The idea of social religion described as altruistic is that we shall contribute to the lives of these people on the basis of our superior knowledge and culture, and character, what we deem it wise to give them, as though they were children. The idea I have of social religion, expressed in terms of social reconstruction, is a clear understanding of the principles of permanent justice and right, and this is where our society falls hopelessly short; a perfect sympathy with the pain and agony which are the result of that discrepancy, and then, primarily, a definite clasping of hands with the great group of the world's toilers to see that that discrepancy is done away with and the new society, which is for all of them, is complete. That is the reason why I always insist on using either the word revolution or reconstruction, because both terms indicate that, as a condition of further work, we have got to get rid of what we have; that is the reason why it is always aggravating to audiences, because we are feeding on the fat of the land and we are getting all that is coming to us and a good deal more, and therefore my ideal involves the surrender of what we have, the way to do which is only by rebuilding."

### Thursday Night

### THE INTERNATIONAL MIND.

From this most inspiring and courageous address, given by Mr. Holmes on the second night of the conference, we abstract but briefly, since the substance

of this lecture is obtainable in pamphlet form, at the trifling cost of ten cents, from the Free Religious Association, 121 Boylston Street, Boston.

In brief Mr. Holmes' main points were these:

War is a revival of the nationalist spirit. The present situation, however, is hopeful rather than otherwise for the spirit of Internationalism, because this spirit has always flourished most vigorously at periods of great nationalism. For example, the declaration of the second Isaiah came at the time of the chief nationalistic period of the Jews; the putting forth of St. Augustine's "City of God" marked the high point of Rome's aggression; Voltaire and Kant rise above the eighteenth century nationalist struggle in Europe; Hugo's promulgation of the "United States of Europe" came at the time of Bismarck, Cavour and the third Napoleon. In the present struggle the International spirit has again flowered in the persons of Leibknecht, Snowdon, Jaures, Romain Rolland, Bertrand Russell, Shaw and many others.

The characteristics of the international mind in regard to the present war are:

First. A refusal to believe that all the blame is to be placed on any one people. As we once personated a devil to account for evil in the world, so now we like to personate some one of the militant leaders as the real cause of the war.

Second. Sympathy for all the peoples involved and a clear distinguishing between *peoples* and their *governments,* together with the realization that in this war all the people believe themselves to be fighting on the defensive.

Third. A real neutrality, not only politically but spiritually and morally. The International mind refuses to believe that one particle of human liberty or of civilization is at stake in this war on either side. It believes there is about an equal division of right and wrong on both sides, and that humanity cannot survive if either side is wiped out. For, in view of the organic character of society, if one member suffers, all suffer.

The great necessity is for peace at once.

These facts will all remain equally true if America is driven into the struggle. "God grant that if we are, some of us will stay neutral, as Leibknecht and Russell and the others over there have done."

This does not mean that the international mind will be neutral in the great struggle between good and evil, any more than Leibknecht and Jaures are neutral. They are inside the battle of humanity. But the national and the international mind do not see the battle line in the same place. One sees it on whichever side of the trenches his birth has placed him; the other sees it, not between nations, but straight to the heart of each nation, in the struggle between autocracy and freedom inside Russia, between Prussian tyranny and German liberalism within Germany, between the liberal government of England and the English conscience. The international mind is not neutral as regards the struggle between Leibknecht and the Kaiser, Bertrand Russell and Lloyd George.

A magnificent example of the international mind is found in the statement of Thomas Paine: "Where Liberty is not, there is my country," and in his action in rushing from England to fight against his king and country in the struggle of our colonies for liberty, then back again to England in 1832 to aid the Liberals against the Tories in securing the Reform Bills, then on to France to aid the people against the Bourbons in the Revolution.

If you want to give your life for the United States, you need not rush into this war, if it comes. Your life is needed right here, fighting those who seek to control the governments of the city, state and nation.

The international mind can be understood only by those who see its spiritual nature, that it is founded on the fact that if God is our Father, all men are brothers. The nation is valuable only if it serves the interests of humanity. The international mind does not love its nation less, but all countries very much more. The national mind has gone mad with the agony of this war; it is hardly responsible for what it does. Only the international mind has remained sane. It brings us nearer the spirit of God, bestows the peace of God.

---

The questions which followed this address brought out the following briefly summarized points:

That the fact of internationalism being a hard ideal to attain should not deter us from working for it; it would not be an ideal if it were easy to get.

That a consistent non-resistant would not take up arms even in a case like the French defense of the border line against the German invasion.

That there should be no standing armies and navies, for they simply provoke the other nations to competitive armament. As soon as Congress voted the six hundred millions for armament last year on the plea that we might be invaded by the Germans or the Japanese, a mass meeting was held in Tokyo to urge immediate preparation for war on the part of Japan, since it was evident that the United States intended to invade Japan. This also was due to the activity of the commercial interests involved—that's the way the war game is played.

If any nation would cast away its armament, stand bared and open handed to the world, on the basis of friendliness and the law of love, it would wake to find itself the best loved nation in the world, with the goodwill and support of other peoples.

No war between nations has ever been a war in which human liberty was gained. The only wars in which the cause of human freedom has ever seemed to be advanced have been civil wars—such as the American Revolution, the war of '61 or the French Revolution.

### Friday Night

### FROM MONARCHY TO DEMOCRACY IN INDUSTRY

On the final night of the conference Mr. Holmes addressed the largest gathering of the series on the above subject. He began with a restatement of his thesis of the first evening, that the task of social reconstruction is the immediate business of the church of God—the organization of the world on a basis of democratic government, founded upon the teachings of Jesus in regard to the divine nature of every human soul.

The present problem in industry is identical with the problem of an earlier day in regard to government. The masses have come to self-consciousness and know what they want. They will have it, either by the con-

structive method of political legislation or by the revolutionary method of violence.

Through all ages the line of progress has been the line of democracy.

The speaker briefly traced the course of government from that of the entirely individualistic savage to the organization of the tribe, with the most powerful man as chief, on to the absolute monarchy in which occasionally occurred a benevolent despot, and under which, as the position of monarch became hereditary, there developed the idea of the divine right of kings—a family or an individual intrusted by God with the power of ruler, dictator, owner. Finally, when a number of the subjects of such a ruler combined and announced that they would no longer be ruled without some say in the process, as happened with the barons and King John on the field of Runnymede, there appeared the limited or constitutional monarchy. And when, later, as in America, the people decided to run their own government without the aid of kings, there began democracy.

Mr. Holmes then elaborated the detailed analogy between this process of the development of democracy in government and its development in industry.

First there was the primitive worker, working by himself in the woods and fields, then in his family group producing such rude utensils and articles of clothing as he himself needed, each one owning his tools and the entire product of his labor, a purely individualistic form of labor, comparable to the primitive, savage and tribal forms of government. Then, but a little more than a hundred years ago, came the invention of machinery, and industry entered upon the stage of absolute monarchy. The machines were too costly to be owned by each individual, so one man owned the machines and the factories in which they were placed, and soon came to feel that he owned the workers whose hours and wages and conditions of labor he entirely controlled, proportioning their wages not according to the wealth produced by each one, but according to his own wish. Soon he came to feel that he had a divine right to own them, as was, in an unguarded moment admitted by Mr. George Baer in his classic statement on the subject, when in the stress of a severe strike, against conditions contrary to the laws of the state,—for he, like all kings, is an anarchist in that he believes in no laws save those that came from himself,—he said that the coal mines were given to him by a kind of divine right, and he did not propose that anyone else should tell him how to control his men and run his mines.

The way in which these men hold their little kingdoms was shown in the case of the Colorado strike, in which it was made known that the entire situation was in the control of one individual, an absentee landlord, John D. Rockefeller, Jr. You will remember that after all other methods of adjustment of the strike failed, and men, women and children had been shot and burned, President Wilson sent his personal representative—a sort of ambassador from the President of this republic—to His Royal Highness, Mr. Rockefeller, at his court at 26 Broadway, who granted him audience, and sent him back to the President of the United States with the message that his requests could not be granted.

The same fight made against the political kings by our fathers needs to be made by us against these industrial monarchs. The first step is recognition that the condition exists.

Here, just as in political government, there are benevolent despots such as the Cadbury Brothers and Mr. Lever of the Sunlight Soap Company in England and Mr. Ford and Mr. Patterson of the National Cash Register Company in the United States. These enterprises represent the high water mark of capitalism, and compared with the methods of Rockefeller, Schwab, Frick and the rest are as white is to black. But they are none the less despotisms, and are no solution of the problem. Moreover, these despots, however kind they may be, are not immortal, and are almost certain to be succeeded by a fool, a fanatic, or that incredible thing a corporation, which is a something with an immortal body and no soul at all.

Finally, there appear in industry a group of people, who, like the barons at Runnymede, determine to organize and have something to say about the way the industry is managed, about their own hours and wages. The monarch then becomes a limited one, and trades unions and collective bargaining appear. This organization of the subjects invading the prerogative of the king is all to the good, and is one step, but still it is not a solution. It betters the condition of the workers, but does not aid the public, and through it government often becomes prostituted to the desires of a class, as in the case of the railroad strike last fall.

There is one further step, both in politics and in industry—that from class government to popular government, from indirect to direct government, to a pure democracy—the town meeting developed on national lines. The Initiative, Referendum and Recall represent one movement toward getting government into the hands of the people. Representatives are too much concerned with getting what they think the people ought to have rather than what the people want. We need a method which will enable the will of the whole people to register, and, when registered, to do its work—a machinery that will do away with all intermediaries save trained specialists.

The principles of socialism no Christian can evade: ethically, each for all and all for each; economically, to each the full product of his labor; politically, the government of the whole industry by all for the good of all.

This is in operation very imperfectly in New Zealand and Australia, in the great co-operative enterprises of Belgium and England before the war.

It means a time when there shall be no capitalist and no laborer, no owner and no owned, no one who obeys and no one who rules, but a common group of workers, some with their intellect, some with their hands, some skilled and some unskilled, who together own and control industry and divide the profits on the basis of what is contributed by each.

It will be said that the poor "greaser," the "Dago," the spinner in the factory, is not capable of taking part in this industrial democracy. So would the Earl of Cedric in the days of Ivanhoe have said had some one told him that his swineherd, Gurth, chained to the boards of his pigpen, would one day participate in the government of England. Democracy is the will of God imposed upon the soul of man, and democracy is coming in the industrial field.

At the close of Mr. Holmes' address questions were called for from the house, and from such questions and the answers of Mr. Holmes we select the following:

*Question*: In what part of the world is this democracy most complete at the present time, either political or industrial?

Mr. Holmes: I have heard John Graham Brooks say that the best working out of political democracy in the world is in Switzerland. Possibly the best type of industrial democracy is shown in Denmark. He declared that in Denmark there is a standard of living, a system of industrial control, and a general organization of industrial co-operation such as had not been attained in any other country. That was before the war. I don't know much about New Zealand, but Henry Demarest Lloyd has declared that New Zealand is a very perfect expression of industrial democracy. On his second visit Charles Edward Russell reported an almost complete failure on these lines, but New Zealand as compared with England or America seems to me like the Kingdom of God.

*Question*: The speaker has declared that democracy has broken down under the war test. As a matter of fact has not socialism grown by leaps and bounds?

Mr. Holmes: Not the *spirit* of socialism. The spirit of socialism is pretty much gone in Europe, as internationalism is pretty much gone. The spirit of socialism is purely international. The *mechanism* of socialism has been developed to an extent that most of us did not think would come within a hundred years.

*Question*: Do you think that state socialism would solve the problem?

Mr. Holmes: No. I have no use for state socialism. I believe that state socialism is a sham socialism. I believe in pure democracy, not representative democracy, and a pure democracy has no room for state socialism.

*Question*: Isn't there a distinction between the leaders of capitalism and the money involved?

Mr. Holmes: That opens up a new phase of the subject. It is of course very true that the capitalists are merely puppets. I never yet have succeeded in understanding the financial fabric of capitalism. But as to our whole investing system, carrying the idea of individuals or groups enjoying the fruits which their money brings in to them, that has got to go, I am perfectly confident. As a matter of fact, I believe that the time is already here when we have got to sit down and ask ourselves, "Can we receive into our purses money which comes to us as the product of the toil of other people in the form of investment of capital?" I think that is the most pressing problem that now confronts those who do not believe in capitalism.

*Question*: Is there any practical working model at present in industry?

Mr. Holmes: The only two models that I know of are those which existed before the war in Europe in the great co-operative societies. I believe that we had there the nearest approach to pure democracy that we have ever seen. They were these enormous societies which buy and sell for their members. They also produce. It was a great industrial society to which the workers, who were the producers, belonged. That same kind of co-operative movement existed in Belgium before the war. Of course that is totally destroyed. It is an extraordinary fact that the co-operative system has never succeeded in this country, and it is on account of our extreme individualism which stands like a rock and which makes up the content of the Trades Union Movement. To my mind pure democracy, if it is going to have efficiency, has got to put itself under trained experts. A good many people have the idea that democracy is leveling down. I do not so understand it. Democracy means the employment of the man who knows his job, knows how to do his business, that man to be responsible to the citizens and subject at any time to have his head chopped off. James Bryce declared that our municipalities are the crowning failure of democracy, but Frederick C. Howe has pointed out in his book, "The City, the Hope of Democracy," the opposite of this. Your pure democracy registers itself more efficiently when it gets rid of all its officials and bosses, its aldermen and mayors, and puts its duties in the hands of a man or of a group of three or four men who know their job, and have a tenure of office as broad as that of the supreme court. I met in Dayton, Ohio, a man who is general manager of that city. He is just as much an absolute ruler of that town as if he were a king. I found the town in great excitement because the general manager of the town by royal decree had declared for the closing of the segregated district, that it should go out of existence on the first day of March. Nobody else had anything to say about it. It was pure democracy, for, as the development of the city showed in the next few months, that was the expression of the will of the people who, for twenty years, had failed to register itself through its mayor who had theretofore controlled the town.

*Question*: Wasn't that benevolent despotism?

Mr. Holmes: No; and for this reason, that the general manager did not own the town. At the very time he issued that decree he confessed to us his own doubts as to the perfect wisdom of that policy; but he felt in the first place that the experiment must be tried; in the second place that the experience of other cities seemed to justify the move, and in the third place he was sure it was the will of the community, and he was willing to lose his head, if necessary, if it proved a failure. I never expect to see the fulfilment of the vital things that I have been talking about. The last few minutes of my subject was dealing with centuries, I might say with aeons, especially in view of what is going on in Europe. I think socialism will probably come some day. We have the state machine. To my mind, when we come to the true fulfilment of this ideal, we have got to get rid of that state machine in industry exactly as we do in politics, and build up on long lines not yet conceived or understood by anybody, so far as I know.

Mr. Jones: Before we close may I remind this audience that this is the last of a series of meetings remarkable in their spontaneity and fertile in their suggestions. Speaking out of an experience of thirty-five years on these corners, during all of which I have been a maker of programs and an attendant of conferences and councils innumerable, I am surprised at the response and the attendance in these distracted, crowded days.

I also want to remind you that these six meetings were held in the interest of religion, and have been reflecting the religious convictions and aspirations of those in attendance. Our friend from New York, while he has been the central attraction, has really been only one of the elements that made these meetings beautiful and impressive. These meetings were held, not only in the interest of religion, as expressed in the inner life of the individual, but they were held in the interest of the church as the organized and co-operative expression of religion, and much of the discussion and many of the high points of emotion were brought forth in contemplation of the social expression of religion. It will be a disappointment to all those interested in these meetings if they will not leave a definite impression on this community and this city, a greater confidence in the sanctities of life as expressed in the institution of religion that you call the church. These men have spoken in vain, have worn their hearts upon their sleeves to little purpose, if it has not yet persuaded some of you that you turn your back on one of the most beneficent forces in life when you turn your back on the necessity of religious life for the community as expressed in the church. We believe that these meetings have forced home upon the intelligence as well as the consciences of those in attendance, that the supreme co-operative life of the community beyond the home is expressed in the church—the churches, if you please, all the churches, with all their limitations, and the ministers of the Unitarian type are not slow in discovering the weakness and defects of the churches they represent. There have been a whole lot of confessions heard at these meetings on the part of preachers and the institutions they represent. But to me the criticism back of these confessions lies in what we believe to be the urge of nobility, the call of the co-operative life of the community, expressed in the church. We are obliged to Mr. Holmes for coming to us. Didn't I tell you we would have a treat?

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## AFTEERNOON CONFERENCES

### WEDNESDAY

REV. E. C. SMITH, Leader

**"What Means the Apparent Decline in the Influence of the Church?"**

**"The Significance of New Cults and Modern Substitutes for the Church?"**

An unusual opportunity for the awakening and strengthening of mind and heart was offered in a series of meetings at the Abraham Lincoln Centre last week. A "revival season," some of our good people christened it, and beyond being a "protracted meeting" covering three days, it certainly in a very high fashion lived up to one of the dictionary definitions of the word "revive," which is: "To gain fresh life and vigor; be reanimated or quickened."

The Unitarian churches of Chicago, through the personal efforts of the Rev. Ernest C. Smith, Secretary of the Western Unitarian Conference, was so fortunate as to be able to secure the services as a speaker for three successive evenings of the Rev. John Haynes Holmes of New York City, who, as a preacher, author and social reformer, stands today at the head of the list—and the list is none too long—of those in this country who combine what we might call practical politics in the highest sense of the words with magnificent oratorical power. In connection with these three evening services, three afternoon conferences for ministers were arranged and very successfully carried out, there being present and taking part ministers from many denominations and from widely separated locations. The sixteen ministers who were ready to participate in the open discussions at the first session were supported by a goodly company of friends and parishioners, all of whom received a hearty welcome to Lincoln Centre by its head resident, Jenkin Lloyd Jones.

The subjects set down for the afternoon's consideration enabled the speakers thoroughly to cover the hot, vital question of the almost universal falling off in church attendance, its causes and possible remedies. The questions read as follows:

"What Means the Apparent Decline in the Influence of the Church?"

"The Significance of New Cults and Modern Substitutes for the Church."

In opening the discussion, Mr. Smith called attention to the fact that church buildings never were so numerous and costly, there never was so much money available for missionary expenses, there never were such great revival services, never such support in financial ways for the churches, and yet apparently there never was a time when the church as a whole had so little influence on social and industrial questions and on the lives of its members and the morals of its time.

Having stated this somewhat discouraging proposition and having suggested a number of questions as to the "why" of it, Mr. Smith declared the meeting open for full expression of opinion along these lines.

Mr. Holmes was first called upon. Among other things he said:

"Ten years ago I would have said it was the fault of the church. The church is still responsible to a degree but not so large a degree as I once thought. We all know that the church has failed to keep up with the growth of knowledge and the advance of social idealism. Then the war has come on and there never was presented a more lamentable instance of the failure of the church to grip the situation. The civilization of which we are the victims, or the creators, is largely responsible for the situation. I am becoming more and more sick at heart over the rapidly growing materialism of the age in which we live. The people are no longer dedicated to spiritual things; they are devoted to the love of money, the making and spending of money."

As to the influence of new cults, Mr. Holmes said that Christian Science and various forms of New Thought are over-running New York, and in his estimation they are more and more prosperous just to the extent that they cater to the materialism of the times. That Christian Science is the very essence of materialism is easily seen in the appearance of the people, in their emphasis upon physical health, in their exaltation of joy as the finest fruit of life—personal individual happiness as the highest ambition, all these things constituting a well-developed type of the materialism of the age.

Mr. Daniel Roy Freeman of Grand Rapids thought that perhaps the materialism of the age is an effect

rather than a cause, due to spiritual uncertainty and to multiplicity of experiences to which thinkers have been subjected during the past half century, the lack of profound certainties to which to anchor. A search for universal truth and for righteousness is the only safe basis for religious organization today, leaving behind all religious traditions and particularistic names.

Rev. Fred V. Hawley believes that in spite of all the fetish worship of one kind or another, there never was a time when the people were quite as much interested in intellectual, moral and spiritual life as they are today, and it is a mistake to say there is less religion simply because many people do not find their fetish in the organized church at hand.

Rev. Oscar C. Helming, whose work is carried on under the shadow of the Chicago University, has a chance to see something of the breaking down of old religious ideas under the influence of modern science and of the consequent confusion of beliefs that comes with earnest, sincere study. He finds such confusion increasing oftentimes rather than clearing up as the years of research increase in number. The old creeds are gone, nobody believes in them, and the need of a working belief is strongly felt. He is sure that when we get that working belief we will find many people who are like minded and who are grounded in the fundamentals. Mr. Helming referred to the fact that the sense of growing responsibility as parents is bringing many young professors who are ardent students of science into his church circle; that in taking such a step they subscribe to no creed, but they do agree substantially as follows: "To sympathize with one another in the experiences of our common life," to follow the gospel of Jesus, liberally interpreted —interpreted according to the individual understanding of it—hoping thereby to be led into a larger service and into a larger knowledge of truth.

The Rev. Fred A. Moore has discovered in his splendid work in the Forum movement in this city, that the discussions arising in the Forum meetings prove that there is a large element among people standing entirely outside of the sects that is helping to solve the problems under discussion, not only these religious questions but problems of politics and economics, and that it is the business of the church to go mining for the religion that is everywhere already existent and working.

Dr. Rowena Morse Mann made a plea for more fellowship with and appreciation of men of science on the part of the ministers, who are set apart and paid to effect a transference of the higher ideals to those who have them not. She said:

"I think you can look far to find such examples of religious consecration as the church may discover among men of science, men who are watching the splendid procession of things as they move forward, and are chasing the fiends of disease. There is the finest kind of co-operation between them in their own profession. No rivalry, no jealousy, no holding back of useful information, and the result is a most remarkable efficiency, and that they are slowly but surely gaining control of the situation. These men who are looking at the phenomena of life objectively are revaluing religion, while we are stupid with our outworn methods and need their objective viewpoint. The man of religion is going down before the man of science and philosophy, and why shouldn't he? It is for us to catch up and consecrate that science."

Shall the religion of the future that we work for be labelled with any historical name, and if it is, will its influence not be weakened, was the trend of the query put by Mr. Freeman, who lives in the hope that men who have a universal outlook will find a congenial platform for the expression of their profound faith and their hopes for mankind. Mr. Freeman was quite willing to substitute the word "society" for "church" in such a title, and to include "ethics," but felt it necessary to retain the ideas contained in the words "all souls," "universal" and "religion." The title of his own church is "All Souls Church, Open to Mankind."

Mr. Jones declared his inability to believe that the tendency of evolution, the development of life, is toward individuality rather than toward co-operation and organization. He asserted that the church with all its defects stands as the stupendous central power in what we call modern civilization, and this is chiefly because the church is mainly an enlargement of the home. If it had done nothing else, it has become the place where father and mother, husband and wife and children will come together in the interest of high ideals.

"Show me any other organization, co-operative or otherwise, in modern life, that is as inclusive and democratic as that! If history teaches anything, it teaches us the need of co-operation, of something to bind the community in the interests of the highest, something that will invite us to touch elbows and work together, reaching out from the family life of the church into the still larger family of the community."

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THURSDAY

JENKIN LLOYD JONES, Leader

**"The Church and Social Control."**
**"Is a Rational Revivalism Possible?"**

The subjects of the second day's conference were announced as "The Church and Social Control," "Is a Rational Revivalism Possible?"

It turned out, however, to be but a new stating of the old question of yesterday's discussion, "What's the matter with the church anyway?" Mr. Jones presided and started the ball rolling by quoting from a speech of Ibsen where he spoke hopefully of the future because, after an absence of twenty-five years, he discovered two new forces that were coming in to help to solve the social problem. One was the woman movement and the other the labor union movement. Said Mr. Jones:

"Here are indicated the modern substitutes for the church in the lives of millions of people in the United States. Labor union loyalties on the one hand and women's clubs on the other have estranged from inherited church ties multitudes of people; fine, public-spirited people, not at all troubled by theological doubts, enthusiastically working out, putting their energies on other lines.

"My primal claim for the church—all the churches from the narrowest to the broadest—is that it is the only organization that is concerned with and anxious for practical co-operation and combination of interest on the part of all ages and both sexes. I am im-

measurably distressed by this line of cleavage in communities and homes on sex lines."

Mr. Smith, following up this thought, suggested that society is breaking up into numerous fragments, various groups of people, each with its certain hopes and dominating ideas. The barriers between these groups must be broken down until somehow society does arrive at some common denominator. The early church had a single consciousness, a fixed set of ideas, and it did exercise a tremendous measure of social control.

That the so-called orthodox churches are having their own troubles along this line, as well as the liberal churches, was testified to by Reverend Mr. Cole of the Christian church in Huntingdon, Indiana.

An ex-minister from Detroit finds his answer to the troublesome question in the fact that the church looks constantly upward while the mass of humanity looks downward, and the success of the open forum where the individual has a chance to free his mind and to ask the kind of question that is bothering him personally, is an evidence of the difference of motive and idea as between the church and those the church is trying to influence.

Mr. Jones deplored the many, many young people who take no vital interest in anything worth while, just simply lying around home after a late breakfast on Sunday morning, or filling up the time with golf or the automobile.

As Mr. Vail of Champaign sees it, there is lots of religion in the world if we only look for it, and one of the places where we can find it is in the socialism that gives all men an equal chance. He is convinced that the time is coming when there will be no very poor people and no very rich people, and then the millennium will be on its way, and his idea of the millennium is a condition of the world in which the man who loves himself only will come to love his God and his neighbor more than himself.

Mr. Oscar Oosterhaus of Grand Rapids, Michigan, evidently voiced the opinion of several of his brethren when he said that the church does not help people in their daily life, and it must come down to the experiences of the common people if it expects to secure social control, that only a comparatively small percentage of the people attend church at all, and even they will not be held unless they are addressed on subjects they are interested in.

The next word came from Mr. Holmes, partly as follows:

"We seem to agree that there is a great deal of religious life in the world, in social movements, in labor movements, and various others. These movements perform the functions of an outlet. We have a great tide pouring through the forum, but it is never directed in any particular direction, it is never harnessed up to work. We want something more done with this great tide of religious life than merely to open up something that it may pass through. The church is afraid of this great tide of life and is trying to dam it up instead of utilizing it. There seems to be a kind of an idea that society belongs to us and we fear these other people will get hold of it. To my mind the only successful democracy is where the people shall have control of society and do exactly what they want with it. The churches are trying to dam up this great stream of human life while the Forum is trying to let it out. What we want to do is to let this great tide out so that it may flow through and fertilize this great human field. Direct it, harness it up to the machine. That has got to be the business of the church for the future, and that is our task, and it means a very great thing, it means creative statesmanship. Social control, interpreted in terms of a statesmanship that does not dam up, is the kind of thing that the church must give its attention to."

Romain Rolland furnished a text for Mr. Freeman in the lines: "Men have faith to die for the convictions of others; they have no faith to die for their own." Mr. Freeman is interested in various social and church enterprises, and he finds it difficult to find men to perform the tasks that are set, who have the necessary courage, integrity and stability. He strongly realizes the need of a better type of personality.

Having heard from most of the ministers present, the chairman called on the laymen and found some laywomen with pretty clearly thought out ideas on the subject under consideration. Mrs. E. E. Smith laid her main emphasis on the function of the church and its attitude toward service. She said:

"The world is suffering for the fatherhood of God. Take this Lincoln Centre and those who are trying to work out that idea of the fatherhood of God in this place. We depend on our pulpit for our inspiration; our church is not just one of the departments of the Centre; if it were, the whole thing would be a failure, it would be just a settlement without its vital center. The settlement is passing; the church is permanent, and you ministers are consecrated to give us the settlement—plus."

Mr. Jones: A woman's voice has summoned us to the profounder, the real problem. We need a restatement with the emphasis on the fatherhood of God which implies the brotherhood of man. That is not to be secured by any factional agitation looking toward a readjustment of economic affairs. It will not come by a readjustment of the world's goods. It is something internal and fundamental and it will not be counted by numbers. We need a religious revival, which is an effort to overcome inertia, to awaken dormant pulses in the souls of people, to enable them to put aside secondary and passing interests and to recommit themselves to permanent and internal forces.

Mrs. Mann voiced the thought that one of the mistakes of our civilization is that we have withdrawn large classes of people from the normal stimulus of life, and she aptly illustrated this thought by citing the cases of three classes: The negro, with the sudden change from a condition of complete withdrawal from the normal interests of life into one of great personal responsibility; second, the laborer, whose problem she recognized as the saddest before us, not merely on account of the wage question, but on account of the monotony of the toil of the day. These men, normally bright and with large potentialities, are reduced in power, made more stupid, intellectually doomed—because the mind will not stay with you unless you use it—and we pay the price in getting an inferior class, not made so by nature, but by social mismanagement. Then, third, the women, who have also been withdrawn from normal human interests, "who have not yet been admitted into the white man's world"—men

always change the topic of conversation when a woman comes into the room—whose life and interests have been narrowed to a round of petty menial tasks, plus a brief period of motherhood. The first problem is to get these classes back into normal human living, freed from the monotony of excessive toil and the anxiety caused by inadequate income, so that the minds of these people shall be liberated for intellectual and spiritual life.

Dr. Stone, another layman, heartily agreed with these people, particularly on the labor point, and asked: "What can you do with and for people who get up at five o'clock in the morning and get home at seven o'clock at night, sometimes spending four hours on the road and working ten hours. They cannot be expected to take an interest in anything but their daily life and the struggle for existence. That is the problem that is ahead of any other all over this big city."

Mrs. Quackenbush said: "It seems to me that the latter part of this discussion has been simply a listing of conditions that are due to our present social system, and that the solution is that suggested by Mr. Holmes last night, namely, the reconstruction of the social order so as to eliminate these conditions. It has been said that we need the idea of the fatherhood of God. What 'we' did the speaker mean? Granted that the few thousand favored folk who appear in the pews on Sunday mornings need it. It is also true that the millions of workers need it, too; the workers who, as Dr. Mann said, are withdrawn from all normal forms of expression and participation in life. If we are doubtful as to which group needs it most, we have only to remember their relative size numerically—the *two* million people in the United States who have sixty per cent of the wealth, and the *ninety-eight* million among whom is divided the remaining forty per cent. It is the Forum, the Labor Union, the socialistic groups, which are trying to bring about the social reconstruction. Is it not the business of the church of Jesus to bring *to* them this message of the fatherhood of God in whatever way and at whatever place they can get it, and to work with them in the task of social reconstruction?"

The old theologies suffered another blow when another friend sent out a clarion call for honesty in the churches in accounting for the loss of the interest of the common people, and declared that the church had devoted ninety-nine per cent of its activities to its adoration of mythical gods, at the same time neglecting the possibilities and the hopes of common humanity.

In closing the meeting Mr. Jones accepted the challenge of our friend and said:

"Let's take the past for granted. Let's confess that we have been stupid, without clear vision, trying in a bungling way to do for the other fellow what we, in our conceit, conceived to be good for him. Let us stop talking about the past and try, honestly, to face the present. There is still something in human nature that answers to sin, plain, downright cussedness, born out of the excess of selfishness, born out of the absence of love. Let's face that fact, and in our last conference, tomorrow afternoon, avoiding academic and philosophical discussion, and ask what is the duty and the privilege of the churches, as we find them, in the world as we find it."

FRIDAY

REV. A. R. VAIL, Leader

**"The Duty of the Churches in the Face of the Present Religious Situation?"**

The Friday afternoon conference was crowded and discussion was free and earnest. We are condensing the general discussion as much as possible in our report in order to give space to the detailed development of Mr. Holmes' plan for a community church which was presented at this session.

Mr. Vail of the Unitarian Church at Urbana presided, and announced the topic for the day's discussion: "The duty of the Churches in the Face of the Present Religious Situation." He suggested that to it be added a left-over subject from yesterday's program: "Is a Rational Revivalism Possible?" and then developed at length the need of the individual soul for union with God and the value of the ecstasy believed by many to be a result of this union.

Mr. Freeman of Grand Rapids again urged the necessity for a church to have an honest title, one which represented its belief. He plead for a church of universal religion, a synthesis of the best of all religions, which, therefore, could not honestly bear the name of any of them, a church, for example, in which a man who had entered universal religion from a Christian tradition and a woman who had come from out a Jewish inheritance and who were in entire intellectual, spiritual and moral accord, might find a place in which to be honest and to train their children honestly.

Rev. E. C. Smith then spoke at length of the complex problems before the churches, of the change from an individualistic to a social interpretation of duty, of the intellectual perplexities in the minds of many, of the diverse needs of people, some for an esthetic ritual, others for an authoritative ethics, others for intellectual stimulus. "How can one preach with power," he asked, "and be an interpreter of God, unless he has yielded himself up absolutely to God, has broken down his will and let God's will and God's life flow through? The vital force of religion takes different forms in different ages: this dynamic, abiding spirit meets new, ruling ideas; these the minister must interpret. Don't we have to begin with ourselves? Must we not establish disciplines? Must we not also deal with the present order? We don't want to postpone existence until the new order is established. The next step is vitally, deeply, to affect the spirit that now prevails."

Dr. Mann thought it might be of value to know what different groups outside the church felt about the church, and reported the suggestions of a group of social workers whom she had interrogated recently on the subject. She found that they did not need the church for inspiration or consecration—they found that in their work. What they did want the church to do was to meet their moral questions honestly, clearly and specifically.

Mr. Moore emphasized the fact that the individual spirit is flexible, needing at one time, according to its mood, intellectual stimulus, again spiritual emotion, again meditation. Since the spirit of the age is co-operation, he suggested a community church in which at different hours different ministers might appear with different forms of ministration.

Dr. Ames of the University of Chicago and pastor

of a Disciples' Church in the city, said the usual question in his church in accepting members was: "Do you believe in Jesus Christ as the Son of God and your Saviour?" But this he interpreted to mean: "Do you believe in Jesus Christ and in his way of life and do you earnestly desire to follow it?" He believed the study of religions to be informing, particularly of the origins in primitive society of our symbols and ceremonies. He also felt the study of human nature to be essential. Human nature is ever a candidate for religious unfoldment. There is going on a revival in the form of morals. If we went to life, we would find a revival there. Intellectualism in religion is insufficient. We are not rational. We cannot force all of life into a coldly intellectual experience. The church needs all sorts of other things also, festivals, social periods, plays, music, gala days, a social service department, and the sermon. The spiritual life must also be discovered.

Mr. Holmes then developed in detail the idea of the community church outlined in his Wednesday evening address. First of all the church must be a great pulpit; the idea of a twenty-minute talk must be discarded and a well thought out analytic study of an hour or more be substituted. The minister should come into his pulpit as into the holy of holies, believing that a coal from off the altar is to be laid upon his lips. His function is the greatest in the world and truth spoken in this spirit will reach the hearts and minds of his hearers. Ministers err in lack of seriousness and definiteness in their preaching function. They must know the laws of life and the will of God and be unafraid in applying those laws to the problems of our day, and in our language. They have no right to dodge this application of the will of God. No man who is honest or well informed can today fail to know the will of God toward Labor; that the emancipation of the laborer must come if his soul is to be freed from the Colossus of modern greed. People must know where you stand in the language of our time.

Mr. Holmes disagreed with the idea that a church is a power-house to generate individuals who shall go out into the world and do the work. It should be a factory which shall both generate power and use its power. The Church of the Messiah is now open from nine until five every day and often until eleven or twelve at night.

Mr. Holmes agreed with Mr. Moore as to the need for a community church, but has a somewhat different plan for working out the details. The number of community churches would be limited to the number needed by the community, as public schools, public libraries, art galleries are limited, and these public churches would be supported as these other public institutions are supported. The existing churches would cease their competition, and each in this community building fulfil some one of the needed functions of service to the community. There would be a great faculty of ministers, and instead of the present plan of one minister trying to be a dozen different kinds of expert, there would be a dozen ministers each with a separate and distinct function. They would not be promoting Methodism or Presbyterianism or Unitarianism, but each fulfilling the needs of the community.

There would be first, as already outlined, a great preacher who would do nothing else but preach—several times a week. There would be a great priest, officiating at the altar, ready at all hours to act as confessor and friend to all souls who felt the need of such ministration, serving only the spiritual and esthetic needs. There would be a great public servant, who would carry on effective reforms in the political field. There would be an administrative specialist who would manage the business and routine of the great workshop which such a church would be. And a great pedagogue who would scientifically direct the religious education of the children and of the people. And doubtless other specialists.

Rev. McPherson of the Joliet Universalist Church admitted that his church, located in a business block, was also existing upon unearned increment, but his people knew it and strove to return to the community what they were receiving. He said he had gotten through with charity as a satisfying system. He had worked with committees who were trying to determine the amount of food to be donated to a Slavic and to an Irish family and invariably giving more to the Irish family because they would not stand for the smaller ration. He had suggested to such a committee, composed of wealthy women, that they compute the amount of cost for food for the poor families upon the expenditure for food in their own families, knowing well that the cost of one of their meals, oftentimes, would keep a family on a Slav ration for two weeks. Why should a Sav family live on any less?

In closing the conference, Mr. Vail again emphasized the need for a synthesis between the individual soul and God, the supreme reality; that while it is beautiful to have priests, every individual should accomplish this union at his desk or workshop. He urged that each soul might be but a crystal reflecting the spirit of God, a trumpet to speak the word of God, a window pane for His light to shine through, in short be intoxicated by God. This mystical ecstasy he further sought to express in a closing prayer.

---

## AFTER

After the darkness, dawning,
  And stir of the rested wing;
Fresh fragrance from the meadow,
  Fresh hope in everything.

After the winter, springtime,
  And dreams, that flower-like throng;
After the tempest, silence;
  After the silence, song.

After the heat of anger,
  Love that all life enwraps;
After the stress of battle,
  The trumpet sounding "taps."

After despair and doubting,
  A faith without alloy,
God here and over yonder,—
  The end of all things—joy!

*Florence Earle Coates.*

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Constancy and faithfulness mean something else besides doing what is easiest and pleasantest to ourselves. They mean renouncing whatever is opposed to the reliance others have on us.—*George Eliot.*

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# THE FIELD

***"The World is my country, to do Good is my Religion."***

## MILITARY TRAINING FOR SCHOOL BOYS

### Does America Want It?

## PHYSICAL TRAINING EXPERTS

### FOUR EDITORIAL OPINIONS

**A. E. WINSHIP**
**Editor Journal of Education, Boston, Mass.**

There is a vital objection to the introduction of military training into the schools at this time. It will be introduced, if at all, because of the European War, the worst in all history. It will aways be associated with that war. It will always be regarded as one of its results, as one of the lessons which Europe has taught America. It will never have an educational flavor. It will only be a war echo.

**J. McKEEN CATTELL**
**Professor of Psychology in Columbia University; Editor of "Science," "The Scientific Monthly" and "School and Society"**

I concur without reservation in the statement made in the declaration of principles adopted by the National Education Association which reads: "The association deplores any attempt to militarize this country. It again declares against the establishment of compulsory military training in the schools, on the ground that this is reactionary and inconsistent with American ideals and standards." I wish that this resolution might be placed before every teacher in the country.

**PAUL U. KELLOGG**
**Editor "The Survey," New York**

We Americans stand for public schools and compulsory education for the purpose of giving the next generation the biggest opportunity in life we have to offer—to make them fit in body, in mind and in spirit. To turn that broad conception of education into a scheme for developing soldiers—or even to permit it to be bent far in that direction—is, to my mind, as senseless and wrong-headed as to twist it into a scheme for universal training of young folks as scavengers, sanitarians, doctors and nurses, because we are constantly threatened with the encroachments of epidemic diseases.

**OSWALD GARRISON VILLARD**
**President New York Evening Post**

I am opposed to military training for schoolboys on moral, spiritual and practical grounds. The Germans, the most efficient military people the modern world has ever seen, have never even in the throes of this dreadful war dreamed of giving military training to schoolboys. When I attended a "gymnasium" in Berlin the boys were given the gymnastic training suited to their individual physical development. The authorities would have hooted at the idea of pulling the shoulders of these boys out of shape with guns, and there is no thought of introducing school drilling after this war is over. I know, moreover, that the military training of boys in public schools in this country is a farce, so far as military or physical results are concerned. If anybody doubts this let him watch the annual field day of the Boston Public School Regiment. Thorough military training of boys is only possible in schools that make a business of it. If introduced in our public schools it will merely add another item to an already overloaded curriculum and increase the dangerous tendency to superficiality and lack of thoroughness already so serious in our school systems.

*From booklet issued by Society of Friends,* 1305 *Arch St., Philadelphia.*

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